1949

THE A. M. E. ZION QUARTERLY REVIEW

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Music from the Grass Roots
Russell A. Hammar

Homiletic Hints from a Preacher's Notebook
William O. Carrington

The State of the Church, A Sermon
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Hinduism and Christianity
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The A. M. E. Zion
Quarterly Review

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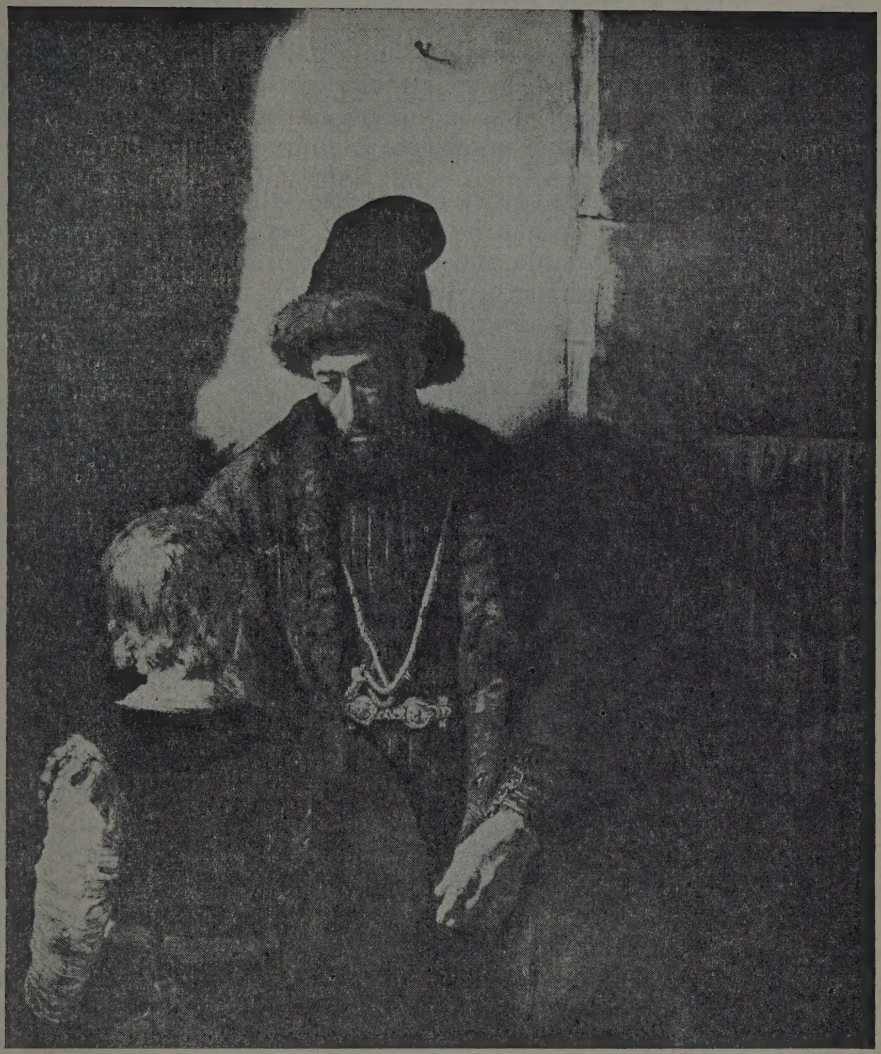

ELI AND SAMUEL

Barent Fabritius. 1624-1673. Dutch.

Original: Art Institute of Chicago, Ill.

By Florence Turverey Reeves.

Among the seventy or more pupils and followers of Rembrandt were the brothers Barent and Carel Fabritius. Barent, less well-known than Carel, was a close follower of his famous teacher. The spot-lighting of this picture makes us immediately

aware of this fact; yet by the large masses of the background and the fact that the lighting is sharp and direct and not diffused, we get the impression at once that this is a follower of Rembrandt and not the master artist himself.

Recall the beautiful story of Samuel—that child who was a direct gift of God. When he was still very young his mother brought him to the temple and dedicated him to God. There he worked and served under the direction of Eli the priest. We are all familiar with how God called Samuel one night and spoke directly to him. The picture "Samuel Praying" by Sir Joshua Reynolds is probably well-known to all. Fabritius depicts what happened the next morning when the little Samuel had to face Eli and reveal God's message to him. It was a hard place for a little boy and the few words in the Bible are direct.

> "And Samuel feared to show Eli the vision. Then Eli called Samuel and said, Samuel, my son. And he said, Here am I. And Eli said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me . . . And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth good." (I Samuel 3:1-18)

Against the large plain wall of huge cut stones and a fluted marble column, two figures hold our attention. Eli sits against the wall facing us. The high-lights of the picture form an oval, starting with the sleeve of the boy, the collar of his blouse, the crown of his head, the brilliant light on the wall against which Eli's head is set; then the eyes travel down the open sheep-skin coat to the hand of Eli which brings us back again to the child Samuel. Samuel's little back is so expressive that although we do not see his face, we know his thoughts and feelings. He is a big boy now in his velvet tunic and homespun blouse. On his belt hangs a canteen. He has already repeated the stern message of God and what is to happen to Eli's wicked sons. His little body is tense with uncertainty as his alert head turns toward the priest. This gives the impression that he is being absolutely honest as he tells what God has revealed to him.

Fabritius, following the manner of the times, clothes his figures in the garb of his own day, but here this seems appropriate to the story. Only the large velvet hat with the wide fur brim silhouetted against the bright wall seems unusual or striking. We scarcely notice the long cord which leads to the dagger tucked in

his belt, nor the finely wrought buckles, for our entire attention is fastened upon the face of Eli. It is a Jewish face with a heavy beard, but the beard does not hide the thoughts so clearly revealed by his expression. Eli looks at the child yet does not see him; his forehead is wrinkled in perplexity and there are lines between the eyes indicating deep thought. Eli's lips are parted but he does not speak. His left ear seems unusually prominent as though he were listening in wonder and amazement that so austere a message should be imparted to so small a child. His face reveals his sorrow and disappointment as he ponders the Word of God. Resignation, dejection and patient submission are all here portrayed, though somewhat tempered by his love for the child indicated in his left hand with the forefinger slightly raised toward the boy. So age filled with the wisdom of experience waits to learn what Divine revelation makes known to the child-like heart.

MUSIC FROM THE GRASS ROOTS

Russell A. Hammar
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The age-old fact that the church choir is the war department of the church is still prevalent today. Some people are resigned and calloused to it; others feel there should certainly be a way of establishing the choir in the hearts of the congregation. It is a case of whether or not a choir is to be tolerated or respected.

Is it not true that often the choir is regarded as a fixture, and the congregation becomes indifferent to its weekly performance? We seem to have established hopelessly low standards of choral performance, dismissing it with "Oh, well, that's all one can expect from an amateur group," etc. Now, that is one reason why, in my estimation, we have difficult choir situations. Too often we feel there is nothing that can be done about it.

But let us consider some of the factors influencing this basic attitude of "tolerance versus respect". We are affected by how well a choir interprets the inspired works of great and ordinary composers. The congregation can be led to new experiences in worship, while the choir can achieve a great sense or experience of worship in the satisfaction of actually **leading** others in worship.

This brings us directly to the philosophy concerned with appreciation of music.

All too often those in the congregation feel that the music should somehow penetrate their subconscious. The listener often refuses to believe that most worthwhile music requires effort and concentration on their part, just as it takes effort and concentration to follow and absorb the sermon which follows. Consequently, the only music which moves persons with such an approach is that which appeals to the surface emotions, instead of reaching into the soul.

But do not misunderstand me; I do not infer that music must be devoid of emotion. It must have great feeling and emotion in its expression, and it must interpret the mood of its text. However, we should try not to build our approach to music from the purely sensorial standpoint. Rather, we should look forthe message of the text as revealed through the idiom of music. We

should look for the mood conveyed. Is it brilliant and joyful? Is it somber, retrospective or sad? Is it moving? (Here again the interpretation of the choir is all important in conveying the mood).

Let us examine further this approach to music. Why do we have such poor habits of concentration? Most likely today we encounter so many stimuli in the course of a day's living, we subconsciously shut out a part of most impulses which reach our brains. We turn on the radio and promptly pick up a piece of reading matter thus splitting our attention. Consequently, in order to penetrate our half-attention, the appeal is made to that which is closest to the surface — our base emotions. Radio commercials scream at us in an attempt to frighten us into using a certain brand of shampoo in order that we "too" might be popular or have more pep if we eat that specific brand of cereal.

We have brought that pattern of half-attention and resistance into almost every phase of our modern living. We refuse to put forth effort to absorb content. If it doesn't penetrate our subconscious, we find ourselves bewildered and disappointed if we don't miss it altogether. How often music is background for other thoughts! This fact is not in itself entirely bad in its influence upon the individual. It can be quite useful, but I am afraid it has become a substitute for comprehending the real message of music which has something to say.

But what about the philosophy on the part of the choir and its director. That is a question of primary importance, for how can a congregation appreciate music which is half-prepared!

This philosophy must have the foundation of a sincere approach on the part of those preparing this worship experience. Intense rehearsals, though sometimes tiring to body and spirit, produce satisfying results. Attitude is all-important: every member must lose himself in the thing which is greater than the individual—the corporate efforts of the many. If one has a "solo complex" he must lose it in favor of the group.

Another phase of this philosophy may be examined by considering the "style of music". This factor is again all-important in this choir-congregation rapport which we are seeking. The "sentimental" or over-emotional music is almost always the favorite of the congregation because it can be absorbed with a minimum of concentration, while the "cold" more classic type of selection is generally disliked—or again "tolerated". The former

is absorbed with a minimum of effort, while the latter takes a great deal of imagination and concentration to appreciate, even if the work is performed well. Therefore, it seems to me that a mor middle-ground style of music is of greater benefit to all concerned where better understanding is sought between choir and congregation.

My conviction is that the listener should **enter in** to the spirit and mood of the music that he try to find the message interpreted by others. One doesn't have to be a Rachmaninoff or a Deems Taylor to rise to the inspiration of the music.

Many of the most sympathetic appreciators of music, whom I have known, have been persons with little or no formal background in music. It is, then,ou r basic attitude of sincerity toward understanding something which is paramount in our appreciation of it.

Further examination of this discussion of the "style" of music which a choir might sing, leads me to what I consider one of the greatest problems of the choral director and the choir. Too many choirs attempt to sing musical selections more difficult than the experience of the members will permit. Simple music, such as a hymn, prepared well, is infinitely more effective than a poorly performed impressive work. Most choirs should adhere to the hymn-chorale type of selection, or the less-intricate polyphonic music if they are to fulfill their purpose of leading others in worship. Occasionally, an ambitious, impressive work, thoroughly prepared will prove themselves extremely effective.

Another incidental formula in better choir-congregation rapport is to sing fewer anthems and do them so well that the congregation will actually anticipate their performance! One has to become familiar with something before he can understand it and music is no exception. If hours are spent in preparation, then it is certainly worthwhile singing that anthem more than once a year.

There is a point at which I differ with many church musicians. That is as to the type of voice which constitutes the best choral production. Many persons feel that the powerful, rich and tremulant voice makes for beautiful choral tone. I believe just the opposite, for it is with the "plain", untrained voice—lacking in tremulo—which makes for the best blend and intonation. The colorful voices will always be heard above the others of a choral group, and with the exception of a solo passage, accompanied

by the choir, this should never happen. The tone should be like that coming from an organ—every pipe blending with the others. A choir of several solo voices (or persons with "solo complexes") produces chaos, unless those persons learn to control the qualities of their voices which make them individualistic.

"But," many say "what contribution can these anemic, plain voices be to a choir?" In the first place good blend and intonation (best achieved by less colorful voices) produce much more satisfying effects than great volume. In fact, these "plain" or "grass roots" voices create more body in that they are unified and not fighting one another. Secondly, by using more of these untrained voices, the membership of the average choir can be tripled, thus achieving greater body of tone and more volume.

To illustrate this point let us consider the pipes of an organ. It is composed of many sets of pipes through which air passes. Similarily, air passes through the many human pipes. If the pipes of the organ did not blend with one another, meaningful harmony would not result. The same is true of voices. If they too do not blend, disunity and dischord are heard. Or suppose that few — or many — instrumentalists in an orchestra each decided that his instrument should be heard above the others. Disharmony would be the obvious result. The same is true in the realm of the combining of voices.

We need more people in our choirs. It has been my experience to find that at least fifty per cent of the people in any congregation would be capable of learning to coordinate their vocal muscles well enough to sing in a choir in a relatively short time. Many persons have a natural "knack" for singing and merely need a little advice on vocal production. Of course they also need encouragement. I have had persons, who didn't know a note from a semicolon, and, after a time of learning to follow others, contributed a great deal to their respective sections. Of course they will never be solo artists, but they are valuable material for a church choir. Not everyone can "break a hundred" the first time he tries his hand at golf, but almost everyone can improve his coordination (with varying degrees of effort) to the point at which he can play the game—unless he has a physical handicap. Even then surprising results can be achieved.

My plea is that more "spectators" in the congregation should enlist their services in the choir to make it a larger group. Choral directors should welcome large numbers with which to work, even though the edges are rough. These voices are instruments

of God and should be cultivated in a group to sing His praises. True, alone they could not stand, but combined, they can thrill people in worship.

I am not unaware of some of the problems a choir director faces with grass roots singers, but if the singers and their problems are dealt with properly, the total result can be much more gratifying than the small, elite, "selected" voiced choir composed of aspiring soloists.

The first problem we face with our "grass roots" singers is usually that of poor sight reading. The average person, unless he is primarily an instrumentalist, cannot read new music and so he must memorize it. This problem is best solved by holding section rehearsals with one person pounding out the notes of the piece. Each section (soprano, alto, tenor, and bass) goes off separately in a room with a piano, and under the leadership of someone who knows the notes of the piano, teaches the rhythm and notes to the group. It is a rare instance where no one in a given section is able to play the notes and interpret the time values. Occasionally a director may have to import someone from another section (who probably is a good "reader" himself) to play the notes for a section devoid of a leader. Given four section leaders then, each section can learn its part of the average anthem in twenty to thirty minutes of concentrated section rehearsing. On difficult works more than one section rehearsal might be required.

A second problem in grass roots singing is intonation. Frequently the "aim" is not as exact as it might be, but with concentration and singing frequently without accompaniment a group can achieve good results. Certainly these "plain" voices, which tend to be more vocally homogeneous than highly trained "individualistic" voices, lend themselves to more steady and exact pitch. The problem is for them to train their ears as to what to expect. Incidentally, unaccompanied singing also tends to improve the general tone quality, because an organ can cover up a multitude of "sins".

A third problem encountered is that of blend. Often, one or a few voices are heard standing out above others. However, persistent attention on blending voices, coupled with cooperation from every person will produce improved blend. Again the untrained voice lends itself to the moulding of the director, because it is not set with certain "solo" singing concepts which are in opposition to homogeneous tone quality.

I do not pretend to be the final authority on choral singing. On the other hand the principles embraced above have been tried and have proved themselves successful in many areas of a new school of approach to group singing. It seems to be analogous to the basic concept of democracy—that the "lowly" individual is, after all, the greatest in numbers and consequently should have great consideration in being served. There should be many, many persons in our church choirs seeking to serve others, and at the same time providing for themselves a valuable outlet for their energies, thus reaping satisfaction.

HOMILETIC HINTS FROM A PREACHER'S NOTEBOOK

By William Orlando Carrington

Recently I was privileged to share in the Leadership Training School and Ministers Institute sponsored by the Tennessee and the East Tennessee and Virginia Conferences of our Church, and held at Swift Memorial Junior College, Rogersville, Tenn. In the class in Preaching we dealt, among other things, with the questiion as to where we may find suggestions for sermons. And I am moved to pursue that line here.

Shakespeare speaks of finding "tongues in trees, books in running brooks, Sermons in stones, and good in everything."

We are not Shakespeares, however, and may be hopelessly lacking in the poetic insight and imaginative perceptiveness to make such discoveries, but if we are willing to cultivate an alert and observing mind we may find them, for example, in the newspapers and magazines; in the advertisements in subway and other public service conveyances or elsewhere, (I heard my son preach a good sermon on "The Center of Attraction," the theme borrowed from a candy advertisement in a subway train); in conversation with people or in just listening to people talk; in the books we read, and so on. A striking sentence flashes out of a page, a haunting phrase pursues us and will not let us go, a new idea grips us and hammers us into awareness of its sermonic utility, a line or two of poetry or, it may be, an entire poem flaunts its homiletic possibilities before us.

Of course the Bible is our original and primary source book, and it is a never-failing spring. But even her new light may be gained on many a text by consulting the Revised Version and its marginal renderings, the new translations — Moffatt's, Weymouth's. An American Translation (the Old Testament by a group of Old Testament scholars and the New by Goodspeed),

and the rest of them.

The following outlines will serve as illustrations:

BETTER LIGHT A CANDLE

A light that shineth in a dark place.—2 Peter 1:19.

Sometime ago a group of American Christians were angrily discussing the ruthless devastation of Nanking by the Japanese. The door of the room where they were carrying on their heated discussion opened and a Chinese professor from Nanking entered and dsaid: "Friends, it is better to light a candle than to curse the darkness." That is a wise word fitly and seasonably spoken, and it needs to be heard and heeded again and again.

There are times when we are the victims of misunderstanding, injustice, or some grievous wrong; or it may be we are confronted with some one or other of life's dark problems, some strange providence, or some of those ways of God which are past finding out; and we are minded to inveigh against it all, to grow bitter and resentful. It will be wise to remember this word then: "It is better to light a candle than to curse the darkness."

Sometimes the darkness we are disposed to curse appears in the national scene occasioned, it may be, by economic exploitation, racial injustice, discriminatory practices, or some such thing. Sometime the darkness may be global and occasioned by clashing ideologies, or national ambition or rivalry. But it is always "better to light a candle than to curse the darkness."

Think of some candles we may light.

1. The Candle of Understanding.
2. The Candle of Tolerance.
3. The Candle of Faith.
4. The Candle of Patience.
5. The Candle of Prayer.

THE GREY ROADS OF LIFE

In her youth during her hard student days, Madame Curie wrote in Polish a poem which her daughter Eve translates into English for us in her excellent biography of her mother. I quote two or three lines from it:

"She must leave the land of Science
To go out and struggle for her bread
On the grey roads of life."

That haunting line, "the grey roads of life," gives us our theme for this morning. Who does not know something of these grey roads? The young, perhaps, are the only ones who know nothing of them. They walk with flushed hope down what seems a golden road; they dance with carefree dalliance along some primrose path. They thrill to the sheer joy of living; they dream of romance along the sunlit way. But that ends all too soon. We are all wayfarers, pilgrims, and sooner or later our journey takes us down some of these grey roads where thrills are only a memory and romance a vanished dream. There are many here this morning who know what I am talking about, who have been trudging along these roads for a long time and for whom they seem to have no end—the grey roads of life—

"Gray, gray, gray, gray!
The color of skies on a wintry day!
Gray like hair that has lost its gold!
Gray like shawls that wrap the old!
Gray like somber prison walls,
Leaden bullets and cannon balls!
The color of silence when song has fled!
The color of ashes when fires are dead!
Gray like wolves that run in a pack
Through a forest dim, on a lone man's track!
Gray like coffins and churchyard stones,
Gibbering ghosts and bleaching bones!
Gray like clouds that hide the sun!
Gray like life when love is done!

The grey roads of life! Let us think of some of them.—

1. There is the grey road of **monotony.**
2. There is the grey road of the **commonplace.**
3. There is the grey road of **failure.**
4. There is the grey road of **sorrow.**
5. There is the greyest road of all—the grey road of **sin.**

But we may find God on any of these grey roads of life, if we will, and His presence will transfigure them for us. Recall those two disciples journeying to Emmaus (Luke 24: 13-35). What a grey road that was for them! . . . But the presence of the risen Christ transfigured it forever for them.

ON GROWING TALLER

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

Karle Wilson Baker has a little poem titled "Good Company" in which she sings:

"I have grown taller today from walking with the trees." Growing taller is our chief business here. We are not thinking in terms of the physical for we soon reach the limit there, and as Jesus said, no man by thinking or worrying about it can increase his physical stature by a single cubit. But in his mind and heart and soul a man can go on growing taller for, as Browning has it, "Man was made to grow, not stop."

How does one grow taller? The ways are too numerous and various to be dealt with in a single sermon. Let me mention some of them in passing and then deal more specifically with two or three others which I desire to stress.

Great books help us to grow taller. Some books stretch our intellect, some search or enlighten the conscience, some enlarge the heart, while others refine and inspire our spirit. Great art, great poetry ,great music all perform a similar ministry. In Edna St. Vincent Millay's poem "The Concert" the maiden desires to attend the concert alone because her lover's presence would come between her and the song and she would miss all that the music might do for her. Pleading with her lover, she promises that she will come back to him a little taller than when she went. Exactly so! Beautiful music, fine art, noble poetry help us to grow taller.

The love of Nature makes us grow taller. Many who have learned to see "the beauties of Nature and the wonders of the world we live in" through the eyes of Sir John Lubbock, or have been shown glimpses of Nature in her varied moods by some Nature lover, can say with Wordsworth:

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts;" etc.

Nobody can have that experience without growing a little taller.

Now let me list three or four ways of growing taller which need to be dealt with more specifically and fully —

I. We grow taller when we overcome temptation

II. We grow taller when we respond to elevated moods. For example: 1. The mood of worship. 2. The mood of reverence. 3. The mood of aspiration. 4. The mood of helpfulness.

III. We grow taller when we use pain creatively.

IV. We grow taller in the company of great souls. Supremely so in the company of Jesus Christ.

CLOTHES FOR GOD'S SPIRIT

The Spirit of the Lord came upon Gideon.—Judges 6: 34

See how that is rendered in the Revised Version margin and observe what a difference it makes: "The Spirit of Jehovah clothed itself with Gideon." Can anything be more picturesque and suggestive? When God's Spirit can use a man like that anything might happen.

1. That is the chance that God is always waiting for.
2. That is how God makes the poorest life really significant. (See Judges 6: 15). A nobody may become somebody.
3. That is how God makes us effective servants.
4. That is how God prepares us for victorious living.

All this calls for complete surrender and dedication on our part.

SILENT UNTO GOD

My soul is silent unto God.—Psalm 62: 1 (Revised Version, marginal rendering).

1. There is the silence of **indifference.** That is bad.
2. There is the silence of **submission.** That is good, in some ways .
3. There is the silence of **resignation.** That is better.
4. There is the silence of **trust.** Thas it best.

ON THINKING SANELY OF OURSELVES

> In virtue of my office, I tell every one of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself. —Romans 12: 3 (Moffatt's Translation).

Most people would perhaps resent any insinuation or implication that they don't think sanely about themselves. But St. Paul who knew human nature so well found it necessary in this letter to the Romans to urge that they take a sane view of themselves. If all the truth were known about all of us it might be found that most of us have a little streak of insanity, and perhaps nowhere more than in what we think of ourselves. At any rate, we may profit somewhat from the consideration of our theme.

To begin with—

I. We must decide to accept ourselves as we are. That means—

1. That we must not think more highly of ourselves than we ought to think. We must suffer no illusions about our own greatness, or goodness, or ability, or importance. The grace of humility will help us here. We must know our own limitations.

2. We must not think less highly of ourselves than we ought to think. There is a false humility that is bad. There is a self-depreciation, a self-disparagement that is harmful. We should refuse to be browbeaten into despising ourselves by the combined efforts of a mechanistic philosophy and much of the new psychology and astronomical science. Our limitations and handicaps are not the whole story. A fine sense of self-respect will help us here.

II. Accepting ourselves factually, we must not accept ourselves as final. We are not finalities; at best we are becoming. Tennyson sings, "Man as yet is being made," and Browning insists that "Man is not man as yet." No man needs remain as he is or where he is. We have to reckon with the promise of personality, with the potentialities of human nature. "Thou art . . . thou shalt be." Adler speaks of "the human being's ability to change a minus sign into a plus."

III. We must discover and utilize our resources.

1. The resources we have in ourselves.

2. The resources we have in religion and God.

HINDUISM AND CHRISTIANITY

A Study of Similarities and Contrasts

Dr. Herbert R. Stroup
Brooklyn College, Brooklyn, N. Y.

Similarities:

1. Both Hinduism and Christianity postulate a supra-human source of aid in life. As religions they give testimony to the lasting significance of the spiritual and the permanence of the material. "In some respects the most important point of contact with Christianity (on the part of Hinduism) is 'the unquestioning belief in the supernatural.' " (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions, "World Missionary Conference of 1910, p. 186). Although the conceptions differ widely in Hinduism as to the nature of the Divine Power (s) at the core of reality nevertheless it is noteworthy that the universal, pantheistic Brahma holds wide acceptance. Both Hinduism and Christianity claim that God is above race and clan, color and country; God is universal. The range of Hinduism's deities is from the polytheistic conceptions of the Rig Veda, the neuter Brahma, to the personal Krishna of the Bhagavad Gita. Still, Hinduism unites with Christianity in showing preference for the spiritual.

2. Although the Sacred Scriptures of Hinduism and Christianity cannot be said to have entirely similar interests, it is true, nevertheless, that there are certain similarities in the Sacred Scriptures of each religion may be found an explanation of creation, philosophical speculation, ceremonialism and legalism, and devotional or inspirational material. It is as though the complex phenomenon or religion needed these various means of clarification and presentation. In some respects, the Rig Veda reminds us of Genesis, Upanishads of the Gospel of John, the Brahmanas and the Laws of Manu of Deuteronomy-Leviticus-Exodus, the Bhagavad Gita of the Psalms or even of the Gospel of Luke. It must be pointed out, however, that Hinduism lacks a certain historical interest which may be found in the Christian Bible. Hinduism's Scriptures do not contain any books of history which might be compared to the Hebrew-Christian historical books of Kings, Chronicles, Acts, and the Synoptic Gospels.

3. There is another aspect of the Sacred Scriptures of Hinduism and Christianity which is important enough to make a spe-

cial point of similarity. It is significant that the Scriptures of these two religions have accumulated over long periods of time and have been written by many authors. There is a variety of points of view, cosmic attitudes, personal devotion, etc., in the Scriptures of both religions which gives them a degree of catholic interest. To put it in a minimal way, there must be some value to a writing if it is preserved and revered over long centuries of time.. The fact, too, that many authors have taken the task in hand guarantees a richness and a variety which would otherwise be lacking if one person wrote the Scriptures in their entirety.

4. Both Hinduism and Christianity represent a type of religious faith which will not allow God to become too abstract and distant from human life. In the Upanishads, the moral impersonal Brahma is so removed from the human scene and so indifferent to problems of morality that a palace prince revolted, disbelieving in any Deity, but strongly emphasizing moral human relations. Later Hinduism itself supplied that which the Upanishads lacked in that it developed the doctrine of incarnation of the Deity Brahma in the form of Krishna. God cannot be so distant, the Hindus argued; he must be connected with human life. In the later history of Hinduism, avatars are numerous. Likewise, in old Palestine, when the Jews returned to their beloved land and once again attempted to erect a nation which might represent the glory which was past, they found difficulty in adapting themselves to the newer conceptions of Jahweh which they had gained from their dispersion experiences. In the days of Amos, Jahweh was a national god, who jealously guarded the affefctions of his people. The humiliating dispersion of the Jewish people, taught them that Jahweh was greater than the nation and that he was not dependent on the nation. In a sense, at this time (with the universalizing of Jahweh by the Second Isaiah) the Deity of the Jews became unrelated to the lives of the believers; because He was everywher he was nowhere. This condition was alleviated by the life and character of Jesus, for when the Jews looked upon him (some at least) they saw God. The historic doctrine of the Christian Church is the incarnation of God in Jesus. On this ground, both Hinduism and Christianity meet.

5. Each religion recognizes the place and power of faith. In the Bhagavad Gita emphasis is placed on a new means of salvation. According to the Hindu Sacred Scriptures, Bhakti or devotion or faith in Krishna brings the individual into the desired-for salvation. The Bagavad Gita is especially lax on caste in that it calls upon all to partake of its good news. Thus faith in Krishna

has become an important doctrine in later Hinduism. But, Christianity, too, has felt the need off faith, in religion. Right relations with the Father-God cannot be attained simply by right doing, for all human life is tainted with imperfection. "All our righteous deeds are as filty rags." (Isaiah 64.6). According to Christian belief there is a part of our characters (some would say a permanent condition or state) which we are unable to rectify before the moral Father. It is, therefore, by His grace (unmerited love) that we are saved." Our salvation is not by any meritorious deeds of our own, "lest any man should boast." (Ephesians 2.9). This does not mean that God does not care for our moral efforts. We are co-workers with Him in righteousness. It does not mean that after all our moral strivings find success we still need to be "saved by grace." Both Hinduism and Christianity have taught that a working faith or devotion supplies a need of fman, and helps him in maintaining right relations with Deity.

6. Both Hinduism and Christianity believes that moral justice will not be attained or completed in life, and that some future means of securing it comprises an essential aspect of religfion. "The Hindus have a keen sense of retributive justice. Their doctrine of Karma corresponds, albeit in a most imperfect manner, to the Christian doctrine that 'whatsoever a man sows, that shall he also reap.' " (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions, "World Missionary Conference of 1910, p. 168.) The belief in re-incarnation or transmigration in Hinduism is an attempt on the part of that religion to express a future, justice-securing law which works as a cosmic necessity. The historic doctrines of heaven and hell, in Christian theology have been an attempt along the same line. Both religions hold the doctrine of the immortality of the soul. "It has frequently been suggested that although Hinduism is undoubtedly pantheistic, nevertheless a large proportion of Hindus entertain a practical belief in personal immortality and in the existence of one Supreme God." (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions, "World Missionary Conference of 1910, p. 196.)

7. Both religions are partially mystical. S. Radhakrishnan, the eminent Indian philosopher, in his "Eastern Religions and Western Thought," (1939, pp. 290-305) attempts to show that there is an affinity between the mysticiasm of the East and the theology of Karl Barth. It is to be doubted whether or not Professor Barth would assent to this categorizing, as the newer trans-

cendentalists are opposed to mysticism. That Hinduism and Christianity do contain certain elements of a mystical nature seems to do justice to both religions. The late Professor Otto has written upon this subject in his "Mysticism: East and West."

8. Hinduism and Christianity each claim for themselves a special relationship to God. Just as the Jews thought they were the chosen people of Jahweh, so the Hindus feel that they bear a special relationship to God. "To the Hindu, as to the Israelite, his people are holy, because their religion is God-given and their literature divine; and being holy they are cut off both socially and religiously from foreigners." (J. N. Farquhar, "The Relation of Christianity to Hinduism," International Revie wof Missions, vol. 3, No. 11, July, 1914, p. 423). Although Christianity does not claim, of itself, any exclusiveness, nevertheless, it does seek to unite men with the universal, moral, loving and forgiving Father-God. Inherent in Christianity is its claim of superiority and its element of presumption. (See W. E. Hocking, "Human Nature and Its Remaking," edition of 1923, the Chapter "The Crux of Christianity," pp. 403-406).

THE STATE OF THE CHURCH

By Stephen Gill Sportswood

Heb. 12: 1 & 2—"Run with determination the race for which we are entered fixing our eyes upon Jesus, our leader and example in faith." (Goodspeed)

INTRO:

In the great book of Hebrews we have presented a mighty metaphor of the church: "Run with determination the race we are entered," says the au thor, "fixing our eyes upon Jesus, our leader and example in faith." If we look at the state of the church, we behold a

A. RACE BETWEEN CIVILIZATION AND THE CHURCH.

History reveals that for thousands of years through the development of many religions that God has desired to infiltrate the cultures of civilization and reveal Himself and His will to men. Our present-day stress on nationalism shows the trend of loyalty to the state versus loyalty to God. Current social surveys indicate that the enlarging urbanization of civilization causes great drifts away from the formal observance of religion. The recurrence of war develops a cultural pattern that is opposed to pure Christianity. Into the welter of our modern civilization we find the church with its ideals of unconditional loyalty to God, with its poetic litanies and sacraments, with its philosophy of peace and goodwill running the race with civilization and with "Jesus, the leader and example in faith."

And a great voice of the modern church, Meister Eckhart has given an exhortation to the church, in a time like this when he says, "Up then, noble soul! Put on thy jumping shoes which are intellect and love and over leap the worship of thy mental powers, overleap thine understanding and spring into the heart of God, into his hiddeness where thou art hidden from all creatures."

B. THE CHURCH AND THE PROPAGATION OF LIFE.

Christianity is a religion of life. If the church is to win the race with civilization, it must continue to propagate its message of life; Our leader declared, "I have come to let them have life, and to let them have it in abundance." The modern application of the Gospel has significant social implications. There is individual religious experience, necessary to make up the coporeate life of the church but the reflection of that experience has perpetration in the more abundant life for all men. The church today is static unless it unleashes its

forces to benefit all humanity with abundant living. No dual standards of personal well-being are countenanced by Christianity. The church recognizes the importance of every man and must offer him the benefits of the gospel by admitting him, on the basis of his humanity, to the welfare of civilization whether he be the son of a western democracy, or the product of the oppressed far east or a native of South Africa.

Ebenezer Elliott in the "People's Anthem" sings the pertinent question of the abundant life:

> "When wilt thou save the people?
> O God of mercy, when?
> Not Kings and lords, but nations,
> Not thrones and crowns, but men!
> Flowers of Thy heart, O God, are they:
> Let them not pass like weeds away;
> Their heritage a sunless day:
> God save the people."

C. CHRISTIANITY IS A CONQUERING FORCE.

Christianity today is a force in a century characterized by war, possessing the atomic bomb and governed largely by a humanism that gives little relevance to the fact of God. Christianity must be a conquering force in such an age as this. If the church is to live in its present form it must "run with determination the race for which we are entered." It must win in the twentieth century. The church leaders now forming the world Council of Churches in Amsterdam know this. Churchmen in every Christian communion and in many other enlightened religions know this and the Key to the door of winning is "Jesus our leader and example in faith."

The text further exhorts us to "throw off every impediment and the entanglement of sin" if we are to win the race. Whatever hinders us should be sacrificed that the church might conquer in this century—a lapsing moral code, race prejudice, national arrogance, ecclesiastical pride—any sin that entangles us with Spiritual weakness should be shown that we might have power to win the race we have entered. The centuries look down upon us—history will record our conduct—the future will be conditioned by the state of the church today.

Perhaps we should pray in an old hymn with William Cowper:

"The dearest idol I have known,
Whate're that idol be,
Help me to tear it from thy throne,
And worship only thee."

Each year the Quarterly Review has offered a prize for the best term paper submitted (according to the judgement of the Hood Seminary Staff) during the school year. This year the paper written by William J. Powell under the supervision of Professor W. L. Yates has been selected.

A BRIEF HISTORY
of
THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

— Outline —

I. What were the conditions in Methodism which gave rise to the organization of Negro Methodism?
   A. The growing racial prejudice with its resulting segregation and discrimination was cause number one.
   B. The refusal of the White Methodist Church to allow the Negro preachers the opportunity to exercise their gifts as active itinerant ministers along with the white ministers.
   C. The schism which divided the mother (Methodist Episcopal) church.

II. Describe the organization of the African Methodist Episcopal Zion Church.
   A. Who were the men who led the movement?
   B. Where was the church organized?
   C. When was the church organized?
   D. How was the church organized?

III. Trace the development and expansion of the church.
   A. Trace its developing organization.
   B. Trace its geographical expansion.
   C. Trace its numerical development.
   D. Note the development in its leadership.

IV. Categorize its present development in organization, world outlook, and numerical strength.
   A. List the various departments of the total organization and the function of each.

1. Sweet, William Warren, **Methodism in American History,** The Methodist Book Concern, N. Y., 1933, p. 187
2. Moore, John Jamison, **History of the A.M.E. Zion Church in America,** Teacher's Journal Office, York, Pa., 1884, p. 15

B. Our educational institutions with their objectives, plus our foreign mission endeavor evidences the scope of our world-out-look.

C. The membership is estimated at about the same as it was in 1896.

The Methodist Church enjoyed a large following of Negroes from its beginning in the United States because it concerned itself very definitely and actively with the Negro problem. Perhaps no other religious body was more active in attempting to Christianize the Negro than the Methodist.1 They also sought the abolition of slavery with more vitality and perserverance than any other denomination. It is no wonder, then, that there was an ever-increasing number of Negroes joining this church.

However, around the close of the eighteenth century, some conditions in Methodism arose which finally resulted in the Negro group forming separate and independent churches of their own. The first condition contributing to this separation was that, "as the church grew popular and influential, the prejudice of caste began to engender Negro proscription, and as the number of colored members increased, the race-friction and proscription increased, which finally overcame the tolerance of the colored members of the Methodist Episcopal Society.2

Secondly, "the Methodist Episcopal Church in New York licensed a number of colored men to preach, but prohibited them from preaching even to their own breathren, except occasionally, but never among the Whites. The colored preachers, being thus deprived of the opportunity of improving their gifts and graces, as they then stood connected with the White Methodist Episcopal Society, and prohibited from joining the annual Methodist Episcopal Conference, as itinerant preachers, with their White brethren".1

The Negro members decided these were just reasons why they should seek opportunities to worship God to themselves. Then "our brethren and fathers having concluded to seek a change in their religious situation, in 1796, a number of our most influential and intelligent colored members called a meeting at a member's house, which was well represented. At this meeting, a committee was appointed to wait on Bishop Francis Asbury, of the Methodist Episcopal Church, to ask permission to hold meetings by themselves, which committee was composed of the following brethren, . . . Francis Jacobs, William Brown, Peter Williams,

Abraham Thompson, and June Scott. Those brethren waited upon the Bishop who granted their request. The following brethren then went forward to seek a place of worship, . . . Francis Jacobs, William Brown, Peter Williams, Abraham Thompson, June Scott. Samuel Pointer, Thomas Miller, James Varick, and William Hamilton, with others who united with them.

The brethren with much difficulty secured a house in Cross Street, between Mulberry and Orange Streets, which had formerly been an old stable, but at that time was occupied as a cabinet maker's shop, by William Miller, which place was fitted up with seats, a pulpit and a gallery. In this place they had prayer meetings on Sunday afternoons, in the intervals of the devine service held by the white brethren, . . . also preaching and exhorting meetings. Wednesday nights the meetings were conducted by those of the colored brethren, that were licensed to exhort and to preach. At this time, there were in the city of New York, three licensed preachers: Abraham Thompson, June Scott, Thomas Miller, and William Miller, and exhorter, who officiated as they had opportunity, and occasionally they were aided by colored preachers from Philadelphia and other places. In this way they continued until some time in 1799, still under the care of the Methodist Episcopal Church, in the city of New York, when our brethren began to think about building a house of worship for themselves, and to form themselves into a corporate body separate from the white church."1

A meeting of influential colored religious persons were called at Cross Street to consider this matter. Out of this meeting came the organization of a society called the African Methodist Episcopla Church. The society procured a corporate charter from theState of New York. Then, after due public notice was given, there was an election of trustees of the church. Those signing the report of the election which was by plurality of votes, were: Francis Jacobs, George Collins, Thomas Sipkins, George E. Moore, George White, David Bias, Peter Williams, Thomas Cook, and William Brown."1

The church thus organized to escape the conditions imposed upon them in the Methodist Episcopal Church, was still not able to go alone as a separate society without help and guidance. Next in line of organizational structure, then, came the "articles of agreement" with the Mother Church by which the Zion Church was supplied with a minister from the Methodist Episcopal Church 2

1. Ibid., p. 16
1. Ibid., p.p. 16-17

With the barest church organization effected, and with the assurance now that capable leadership would be had working with them, the new society then began thinking of and planning for a decent place to worship. "They then appointed nine trustees to attend to the business of the church, and to the getting up of the house of worship. Among the said appointed trustees were Francis Jacobs, William Brown, Thomas Miller, and George Collins, the names of the others have not been preserved. Francis Jacobs was appointed chairman of the board of trustees, Thomas Miller, treasurer, and George Collins, secretary. The trustees then issued subscriptions, and solicited the citizens of New York for aid to build the contemplated house of worship, and having collected $80.00 and deposited it in the hands of Thomas Miller, treasurer, and being anxious to commence the operation of building they immediately appointed him to go forward and purchase a lot of ground upon which to erect a church. According to appointment, the said treasurer, Thomas Miller, purchased a lot of ground twenty-five feet front and one hundred feet deep, on Orange Street for which he paid the $80.00 on account and obtained a deed for the same, in his own name. Upon examination it was found to be an unsuitable place upon which to erect a church, and especially when they found he would not consent to have the deed altered, which caused much dissatisfaction in the minds of the trustees. Being thus disappointed (though not discouraged), Francis Jacobs, chairman of the trustee board, a very intelligent man, and of good report, undertook the purchase of a suitable place for a church, and in connection with William Brown they succeeded in securing two lots of ground each twenty-five feet deep, on the corner of Church and Leonard Streets. This success gave the trustees new courage. They renewed their efforts to collect funds. In the month of September, 1800, they completed the erection of a place of worship on the said lots of ground 35 x 45 feet. Thus established under the supervision of the Methodist Episcopal Church as a colored incorporated society, they remained so until 1820. During this period the lease of the two lots on the corner of Church and Leonard Streets, on which they had erected their frame building expired, and an adjoining lot 25 x 100 feet was offered for sale, which the trustees bought with the two leased lots, by the advice of their elder in charge, Reverend John Wilson, the appointee from the Methodist Episcopal Conference over them."1

After some time a new church of stone was built on this

1. Ibid., p. 18
2. Ibid., p. 20

enlarged plot of ground, but it was not without difficulties and hardships as well as discouragement.

A schism arose in the Methodist Episcopal Church (White), and after several meetings in an attempt to fully understand the situation, the Zion Church voted on July 26, 1820, to refuse to accept longer than the remainder of that year the services of white ministers and to go out on their own. This is actually the point of withdrawal of the Zion Methodist from the Methodist Episcopal Church as a distinctly separate and independent society.

This decision made it necessary to form a church policy of their own. They adopted a Discipline for their government. "This Discipline embraced in full the FAITH, RELIGIOUS PRACTICE and MODIFIED RITUAL of the mother (white Methodist Episcopal) church, with such modifications of other departments of it as were necessary to our church as a distinct body."2

Zion members elected, on September 13, 1820, Abraham Thompson and James Varick as their first two elders. Their ordination was to be subject to and would take place when and after Bishop William McKendree had allowed the forthcoming Annual Conference to determine his authority to ordain them. They finally received ordination, but only after much delay and hesitation.

Following the pattern of the Methodist Episcoal Church, the itinerant system was instituted fully in the new society by 1821.1 The quarterly conference, annual conference and general conference were all accepted as part of the new structure.

"On the 21st day of June, 1821, being the time fixed by the preachers for the holding of the first A.M.E. Zion Conference, the preachers of Zion and Asbury Churches met together in Zion Church in New York at 2:30 P. M. Reverend Joshua Soule and Dr. William Phoebus were present, being invited previously to attend the meeting. The brethren proceded to elect one of the Methodist Episcopal Bishops as their Superintendent. There being no Bishop present, they chose Dr. Phoebus for the president of the Conference, pro ex viso. The Conference proceeded to prepare rules for its government; a committee was appointed for that purpose; composed of Abraham Thompson, Christopher Rush, and Charles Anderson. A roll of members was then pre-

1. Ibid., p. 28
2. Ibid., p. 54

pared, listing the preachers present. James Varick was elected District Chairman (or Presiding Elder), in this first Conference."2 In this Conference of 1821, there were twenty-two ministers and fourteen hundred and twenty-six members present.'3

The first A.M.E. Zion Conference followed by only forty-eight years the first Conference of the Methodist Episcopal Church in America (1773-1821), and came just twenty-one years after the death of John Wesley (1790-1821).

"At the second Conference, July, 1822, they elected James Varick as their first Bishop".1 Abraham Thompson was elected or appointed president at the opening of the second conference, which took place earlier in 1822, but which conference is not listed as the actual second setting of the annual conference. "At this session at which Thompson presided, the business was interrupted and finally suspended on account of the question of ordination. After ordination was established in Zion, a called session of the conference took place in New York, July, 1822. At this conference, on Sunday morning, Christopher Rush, James Smith, James Anderson, William Carman, Edward Johnson and Tilman Cornish were ordained deacons; and in the afternoon the same brethren were ordained elders. This was a necessity, there being a great demand for ordained ministers in our society.

It was at this conference that James Varick was (elected Bishop) of the connection, Abraham Thompson was appointed to Zion Church, New York, Christopher Rush; to the charge of Newark and Jersey Society, Leven Smith was appointed a missionary, to go to Boston, Massachusetts, James Smith and William Carman, Long Island, Edward Johnson, Wesley Church at Philadelphia; James Anderson, New Haven.' 1

With the extensive traveling of these itinerant ministers, it was soon discovered that the preachers were not receiving sufficient pay to care for their families and themselves. As a result of this serious condition, the New York Conference (the first to be organized) instituted the assessment of $1.00 per member per year to help ministers when they were in need. 2 This assessment idea was an extension of a church prerogative seen first in the

1. **Ibid.**, p. 224
1. Hood, J. W., **100 Years of the A.M.E. Zion Church**, A.M.E. Zion Book Concern, N. Y., 1895, p. 56
2. Moore, John Jamison, op. cit., p. 89
3. Wheeler, Henry, **One Thousand Questions And Answers Concerning The Methodist Episcopal Church**, Eaton and Mains, N. Y., 1898, p. 224
1. **Negro Year Book**, The Department of Records and Research, Tuskegee Institute,

assessment of 25 cents upon every member of the church for the support of the Superintendent (Bishop). 3 The "assessment" idea is again enlarged upon when the "General Funds" for the support of our general church was established in 1882 by the Board of Bishops in Chester, S. C. This was made necessary because the General Conference of 1880 required the Bishops to rotate after two years without equalizing the Episcopal Districts. In 1884 one-half of the "General Funds" was appropriated for general connectional claims. These new claims provided $6,000 for Livingstone College, $1,500 to the Book Concern, $1,000 to supperannuated ministers, $1,500 to salary of the General Secretary and General Steward. 4 This "General Funds", then, meant that these institutions became permanently established.

"The ministers in Zion Church, almost from its organization, were more liberal toward the laity than any other branch of the Episcopal Methodist Church. The laity were admitted to representation in the annual and general conferences as early as 1851".1 "It makes large use of laymen both in the annual and general conferences, elects presiding elders on the nomination of the Bishops, and employs women as preachers".2

It might be re-called here that the church has not always been a satisfied unit. The church split in 1852 into Zion and Wesley factions. They remained apart for eight years but reunited in 1860. Although the General Conference of 1848 approved the addition of the word "Zion" to the name of the church, it was after the re-union of the church, in the year 1868 to be exact, that the church is legally and permanently called The African Methodist Episcopal Zion Church.3

After the organization of the New York Conference, the Philadelphia Conference, etc., the church began to spread southward, as well as in all directions. With this spread it grew rapidly. Other conferences were thus established. "By 1862 we had six annual conferences, 92 ministers, and about 5,000 members".4 "The membership increased in 33 years (1863-1896) from 5,000 to nearly 500,000'.1 The church was enjoying rapid growth.

1. Hood, J. W., op. cit., p. 90
2. Moore, John Jamison, op. cit., p. p. 107-108
3. **THE DOCTRINE AND DISCIPLINE OF THE A. M. E. ZION CHURCH IN AMERICA,** (Revised) General Publishing ommittee, 1869, p. 123
4. Harris, C. R., **Historical Catchism of the A.M.E. Zion Church,** A.M.E. Publishing House, Charlotte, N. C., p. 23

After noting previously the expansion of the church geographically and numerically as well as its developing structure as seen in the establishment of the "General Funds" for a greater church endeavor, it is important here to note other items of expansion which bespeak the vision and courage of the fathers.

In the General Conference of 1848 there was sensed the need of educational training for the ministers, as is stated in the PREAMBLE to the "Constitution" agreed upon at this conference for the establishment and operation of a school by the church. Its main object was to train ministers and to afford "other useful information calculated to elevate our whole people".2 John Wesley Institute which finally became Livingstone College was organized as a result of this important decision. The educational institutions of the church now number eight. They are:

1. Livingstone College.
2. Clinton College.
3. Lomax-Hannon College.
4. Dinwiddie Institute.
5. Greenville College.
6. Johnson Rural High School.
7. Walter's Institute.
8. Hood Theological Seminary.

Later there came a consciousness of the need of a church paper. The "Star of —Zion" was established by certain members of the North Carolina Conference in 1877 at Newbern, N. C. Rev. John A. Tyler was the first editor. This paper became connectiinal property in 1880 at the General Conference in Montgomery, Ala., Professor A. S. Richardson was made editor, Rev. C. R. Harris, business manager.1 The editors of the "Star of Zion" from its organization to date are:2

1. Moore, John Jamison, op. cit., p. 85
2. Faulkner, John Alfred, The Story Of The Churches THE METHODISTS, The Baker and Taylor Co., N. Y., 1903, p. 176
3. Moore, John Jamison, op. cit., p. 522
4. Ibid., p. 85
1. Hood, J. W., op. cit., p. 56
2. Ibid., p. 523

1.—Rev. J. A. Tyler .....1878-80 2 years.
2.—Prof. A. S. Richardson .....1880-82 2 years.
3.—Rev. J. M. H. Farley .....1882-84 2 years.
*4.—Rev. A. L. Scott was elected in 1884 but did not serve.
4.—Honorable John C. Dancy .....1884-92 8 years.
5.—Dr. George W. Clinton .....1892-96 4 years.
6.—Dr. J. W. Smith .....1896-04 8 years.
7.—Dr. George C. Clement .....1904-16 12 years.
8.—Dr. J. Harvey Anderson .....1916-20 4 years.
9.—Dr. W. J. Walls .....1920-24 4 years.
10.—Dr. W. H. Davenport .....1924-36 12 years.
11.—Dr. W. A. Blackwell .....1936-39 3 years.
12.—Dr. Walter R. Lovell 1939-

It should be mentioned in passing, however, that the first newspaper established in the church was the "Anglo-African", edited by William Hamilton. It was published in 1860 in New York City.3

Another evidence of development and progress in the church is the organization of the Woman's Home and Foreign Missionary Society in 1880 at the General Conference at Montgomery, Alabama. This was done through a resolution offered by Rev. M. M. Bell.4

The church has expanded in every way so that today there are forty-eight conferences, twelve living Bishops, with the church covering the United States, South America, The Gold Coast; West Africa, and the Islands of the Sea. The list of Bishops who have and are serving the church is too long to include here. For such a list see: Browne, Jackson A., A Brief History Of The A. M. E. Zion Church, Hood Seminary, Salisbury, 1948. For listing of the present Bishops see any current issue of the "Star of Zion".

1. Harris, C. R., op. cit., p. 20
2. Lovell, W. R., **The Star Of Zion,** December 11-18, 1947, (Frontispiece)
3. Harris, C. R., op. cit., p. 18
4. **Ibid.,** p. 21

*Rev. Scott, although lsted as the fourth editor of the Star of Zion is really not counted as number four because he did not serve.

Our educational institutions listed on page 11 of this paper whose main objective is to train youth for useful and Christian service, and our foreign mission work which is carried on in Africa and the Islands of the Sea bespeak our interest in world Christilization. Our educational objectives are constantly undergoing revision to meet the need of society at every stage of advancement, and our foreign mission work is receiving more and more attention in an effort to make this work as effective and efficient as possible.

The organizational structure of the church has advanced to the place where it is now composed of the following divisions:

1. **Financial Department,** which handles all monies belonging to the general church.
2. **Christian Education Department,** to encourage educational pursuit on the part of the youth of our church through "Anniversary Day" programs, Conventions, etc., and to direct financial assistance to our educational institutions.
3. **Church Extension Department,** aids local churches and conferences in securing the churches from loss by foreclosures, etc., and helps to extend the borders of the church through purchases of buildings or churches.
4. **Ministerial Relief Department,** provides relief for superannuated ministers and the widows and orphans of our deceased ministers.
5. **Home Missions Department,** promotes the spiritual interests of the church, and serves for the relief of mission charges and preachers on the poor fields.
6. **Foreign Mission Department,** for extending our missionary work in foreign countries.
7. **Publication House,** which directs the affairs of the Publication House.
8. **The Bureau of Evangelism,** directs and promotes the connectional evangelistic endeavor.

When we consider the numerical growth of our churches and membership, the score is not too impressive as compared with the rate of growth in previous years. In 1940 the number of churches were 2,252, the membership, 489,244.1 Yet "Zion" church is a great Church, looking always upward and onward.

1. Negro Year Book, The Department of Records and Research, Tuskegee Institute, Alabama, 1947, p. 119.

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Because of the development of the ecumenical movement the editor has deemed it wise to give short sketches of little known denominations. In so many cases these denominations are brought into direct contact with our churches in given areas.

The first church with which we are dealing is that of the Moravian Denomination.

It is significant to note that this church has on its membership rolls more Negroes than it does white members. The second significant thing is that its mission work is almost seven times as large as its home membership. This in itself should be an inspiration to Zion Methodism.

THE MORAVIAN CHURCH
HISTORY

The Moravian Church had its origin in the pre-Reformation awakening under John Hus. Formal organization under the name UNITAS FRATRUM (Unity of the Brethern) was effected in 1457. Because much of its early history centered in Moravia

the Brethern's Church later came to be called the Moravian Church.

Persecution and the devastating effects of the Thirty Years' War, which ended in 1648, reduced the Brethern to a few scattered remnants in Central Europe. Conspicuous among those who saved the church from extinction was Bishop John Amos Comenius the educator. Then in 1722, under the leadership of Count Zinzendorf, the Brethern's Church was revived in Saxony. Within ten years the re-organized Moravians launched into a world-wide program of foreign missions. Their home congregations and societies spread on the Continent and to the British Isles.

Christian concern for the America Indians brought the Moravians to Georgia with Oglethorpe in 1735. Thence they went to Pennsylvania in 1740. Some of these Pennsylvania Moravians settled in North Carolina in 1753. Before the War of Independence Moravian Missions to the Indians crossed the Alleghenies into Ohio. The close of the Colonial period marked the end of these Indian missions, but by that time the Moravian Church had taken root in America. Growth into the northern Mid-West and Western Canada came in the latter half of the nineteenth century.

Membership of the Moravian Church in America is approximately 40.000, and the world membership, including mission fields is 260,000.

TEACHING

The Moravian Church holds to those teachings which are the common possession of the Protestant church known as **evangelical.** The evangelical emphasis is salvation through faith in Jesus Christ as personal Saviour. The church is the resulting fellowship of believers who share this experience. Underlying this position is faith in the Bible as the Word of God, and belief in the Deity of Jesus Christ.

The Moravian Church subscribes to that universally accepted creed of Christendom, the **Apostles' Creed.** A more detailed summary of the Moravian theological position is found in the church's Easter Liturgy, and in it catechism for the instruction of candidates for confirmation. However, the true spirit of the Moravian Church is life centered rather than creed-centered, and maintains that the best evidence of a regenerate heart is Godly living.

A LITURGICAL CHURCH

The Moravian Church may be classed as a liturgical church

in that it uses a variety of liturgies, observes the Church Year, and follows prescribed forms for its sacraments and rites. It does not adhere to the Church Year in detail, but does note in its worship the seasons of Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whit-Sunday, and Trinity. Liturgical practices vary considerably with locality.

Moravians practice Infant Baptism. Upon becoming a communicant member of the church the individual confirms the baptismal vow in the rite of Confirmation following a period of catechetical instruction. Adults not baptized as infants are admitted to church membership by Adult Baptism. Persons transferring from other denominations are received by the Right Hand of Fellowship.

Among the hymns used in the Moravian Church are many chorales. Some of these in origin and by true virtue of usage are distinctly Moravian. Others are Lutheran in background. Along with these chorales Moravians use the great hymns of Christendom and the popular American gospel songs.

MISSION EMPHASIS

In obedience to the Saviour's command to spread the Gospel among all nations the Moravian Church has accumulated an outstanding record of foreign mission work. Specializing in the evangelization of primitive peoples, Moravian missionaries have for the most part worked among Negroes, Eskimos, and Indians. Present day fields are in Alaska, Southern California, Nicaragua, Honduras, Dutch Guiana, British Guiana, the West Indies, Labrador, South Africa, East Africa, Tibet, and Jerusalem, Palestine. Members of these mission churches out-number members in home churches about three to one.

Prior to 1732, the year of the beginning of Moravian foreign missions, there had been but a few sporadic mission efforts on the part of protestants. This fact places the Moravian Church in the status of a pioneer of foreign missions.

THE WORLD TODAY

At the last meeting of the North American Administrative Committee of the World Council of Christian Education, held in New York on May 13, plans proposed by the Program Committee for an Ecumenical Institute on Christian Education, to be held in Toronto, Canada from July 22 to August 10, 1950, just previous to the Mid-Century Convention on Christian Education, were unanimously adopted.

The Institute program is designed to offer maximum help to a limited number of carefully chosen leaders from many national councils of Christian Education from all continents, who will be able to give leadership in expanding and intensifying the educational services of the churches in their areas. Such topics as curriculum building, leadership training, Christian witnessing through educational channels, audio-visual aids and their use, Biblical foundations for Christian education, will be considered intensively and practically under the most competent international and interdenominational faculty procurable.

The various themes suggested will be considered from the standpoint of work with children, young people, and adults, and ample opportunity will be afforded for worship, fellowship, and exchange of experiences. Time has also been reserved for small regional group meetings where problems peculiar to various areas may be considered realistically and practically.

The results of the corporate thinking of those who will be enrolled in the Institute will be made available to those who will attend the Convention immediately following, and to the members of the Council's governing body, and thus become formative in the thinking of those who will plan the program of the Council for the years immediately succeeding the sessions in Toronto.

The Program Committee has made plans for a school to accommodate approximately three hundred Christian education leaders, a very small percentage of whom will be chosen from the United States and Canada. According to present plans, the Institute will be held in one of the colleges of the University of Toronto, where dormitory and classroom facilities are well adapted to the purposes involved.

STORYETTES OF ZION'S HISTORY

The New Jersey Conference

The Reverend B. F. Wheeler has written the following concerning the origin of the New Jersey Conference:

In the African Methodist Episcopal Zion Church, Seventh Street, Troy, New York, Wednesday evening, May 20, 1874, as the New York Conference was beginning its forty-second annual session, Bishop J. J. Clinton, the presiding bishop of the conference, in his annual address to the conference, among other important things said: "It must be apparent to the members of the conference that the New York Conference is too large, and consequently ought to be divided. I would therefore recommend that the conference at its present session appoint a committee on boundaries, whose business it shall be to set off the new district, to be called the New Jersey Conference."

In accordance with this recommendation a special committee was appointed to consider the matter and that committee subsequently reported in favor of setting off the new conference. "—the division line to run between Long Island and Staten Island embracing the whole of New Jersey." The date for the organization of the new conference was also fixed by the following resolution:

"Resolved: That the New Jersey Conference be organized at Red Bank, New Jersey on Thursday, July 2, 1874."

According to this resolution and the minutes of the conference the New Jersey Conference was organized at Red Bank, July 2, 1874 by the Bishop of the First Episcopal District, Joseph J. Clinton. Eight elders, besides the Bishop, two deacons and three preachers composed the roll of the first session.

According to the records, 16 churches, formerly members of the Mother New York Conference, valued at $22,000 with 682 members, 13 local preachers, and five exhorters formed the New Jersey area. These churches reported in that first session 427 Sunday School students, 47 officers and teachers in eight organizations. Appointments listed were: Jersey City, Paterson, Somerville, Red Bank, Eatontown, Pine Brook (Macedonia), Matawan, Lodi, Paramus (Dunkehook), Rahway, Newark, Rossville, Port Richmond (West New Brighton), Westfield, Plainfield, Greenville and Hackensack.

The conference voted to petition the Board of Bishops to alter the bounds of the Philadelphia and Baltimore Conference so that those points located in the western part of the state would become a part of the new conference. In 1877, when the conference met at Somerville the following new points were noted:

Bloomington, Trenton, Flemington, Burlington, Timbucto, Camden and Seamington. Others were located at Freehold, Ridgewood, Passaic, Englewood and Mahwah. It is the writer's belief that several of these churches were not too firmly established and therefore, from time to time disappeared from the conference lists. In many of these points today there is no Zion organization.

Meanwhile, Bishop Clinton was succeeded by Bishop J. J. Moore who presided over the conference meeting at Trenton (1878), Camden (1879), Burlington (1880), Red Bank (1881), and Camden again in 1882.

Interesting statistics are noted, all in 1878: Camden had a membership of 147. Burlington was the second largest church with 98 members while the present largest organization, Jersey City had 64. Bound Brook, now extinct, reported 14 members while Paterson had the same number. At the Burlington conference the first report from Asbury Park was heard while Ridgewood and Plainfield disappeared from the lists.

Today, no trace of the minutes of 1882 can be found. Those of 1883 lists Bishop Joseph P. Thompson as the successor to Bishop Moore. This year, Atlantic City and Flemington reported. The conference was held in Jersey City at the time. The 11th session met again in Trenton and the following year (1885) in Red Bank. The Reverend Daniel F. Bradley, the editor's father, was the Conference Secretary.

The 13th session met in Atlantic City, a new point while Asbury Park had grown sufficiently to provide entertainment the following year. Hackensack was host in 1889 and Paterson in 1890. The conference then returned to Trenton, Camden, Somerville and Burlington in turn.

Bishop James Walker Hood succeeded Thompson as head of the New Jersey Conference. Alexander Walters, George W. Clinton, Paris Arthur Wallace (who served 24 years) and Cameron Chesterfield Alleyne complete the roll to date.

Since the organization of the conference and the twenty beginning years the following churches have joined the fold: Trinity, Newark, Bayonne, Summit, Orange, Nutley, Park Ridge and Closter (the last two named among the earliest), Reveytown, Mizpah, Harris Temple Camden, Cliffwood, Carteret, New Brunswick, Bridgeton and Middletown have been added. Others have disappeared, including Bloomington, Timbucto, Seamington, Lodi, Paramus, Greenville and Plainfield.

THE REVIEW LABORATORY

An Experiment In Better Community Relations And Educational Health

Stop by the playground back of the Metropolitan A. M. E. Zion Church of Ridgewood, New Jersey on South Broad Street. The children who play happily in the sandbox or frolic in the neatly fenced playground are completely unaware and unable to understand the heartaches and disappointments which their parents have faced through the year and that are still harassing them in their task of creating educational opportunities for their youngsters.

Last September 13 the Village School was opened in the pretty brick church on South Broad Street. The school occupies two cheery rooms in the church basement which is above street level. The city of Ridgewood was canvassed for a school location. Only the Metropolitan A. M. E. Zion Church, of which the Rev. David H. Bradley was the pastor, came to their assistance. "We understand," the pastor told them, "we too are a minority group."

Mothers and fathers of the mentally handicapped youngsters have given freely of their time and labor. They have built toy shelves; protective coverings for the stained glass windows of the lovely church that opened its doors to them; constructed a sturdy and attractive fence around the neat playground; made gay window curtains, and children's gay colorful aprons.

The children who attend the Village School come from the Passaic-Bergen County area. While they are able to learn simple lessons and perform easy tasks their I. Q.'s are not high enough to permit their entrance into the public schools. This is their only opportunity to receive any kind of formal education.

The project is heartily endorsed by Dr. Lloyd N. Yepsen of the State Department of Institutions and Agencies who has guided the parents in their planning and developing the school. In commenting upon the development of the Village School Dr. Yepsen said "While this is not the first time that children who are rather severely retarded in mental development have been grouped together for instruction, it is the first time that such a class has been set up in this manner. It is our hope that this will be a demonstration which will prompt the development of additional classes of the same type throughout the State. There are many children who cannot profit by the regular public school

course of study or the curriculum of the special class for mentally sub-normal children but who need not be sent to residential schools. I believe the time will come when this will be accepted as a responsibility of the Boards of Education, even though that means that enabling legislation must be enacted. Other school systems have already expressed interest in a class of this type. This school is another step toward the development of integrated program for the mentally and subnormal in New Jersey."

EDITORIALS

The series of Leadership Education Schools which has been conducted throughout the denomination this summer has given the editor a great opportunity to note the strength and weakness of our denomination. Can we now **run** fast enough to reach that stage of preparedness which every church should be well assured of in these days of vastly potent alien forces?

We have no doubt done a good job of leadership within the race. The great influence of the church over the years has been so pronounced that few would dare overlook her contribution. Yet, the time has come for the inclusion in our program of emphases necessary for continuance of the church as a major force.

ON CHURCH MEMBERSHIP:

Extending the right hand of fellowship is no mean act, and yet the mode utilized by too many of us has brought church membership to the place where its vows are meaningless and the rite itself empty and hollow, an act to be hurried through as a necessary but certainly handicapping part of our services. As lightly received and said so, lightly lived. If the rite as contained in our discipline is not adequate it should be made so without too much delay.

The new member needs to feel the weight of his new responsibility as acknowledged by his choice of a church home. He must be fully aware of the nature of his promises as much so as he must be aware of the church he is joining, its beliefs, its program, its doctrine. He cannot be expected to build a life around nothing. A well understood church program is vital to Christian growth for every new believer. Merely placing him in a probationer's group will not solve the problem.

IT'S YOUR JOB TOO:

Most of us in a very few moments, could jot down a score of things we would like to see bettered in this world of ours. Few,

if any, are so guiltless that we do not **run** a complaint department. And yet, so many of the alleged shortcomings could be improved simply through our own efforts. This is true in our community situations as well as in the wider scope of things. We complain of high taxes and poorly run governments and grumble at the time it takes to vote. We see violations of the law and blame the public security departments for deriliction in duty. Yes, and we see the inadequacies of the church and say "let George do it"

No matter what items are found in your complaint department, just remember, it's your job too. If the church is empty when the potential for filling its pews are all about, we need to recall that the task of getting new members is not that of the ministry alone, but, my job too. It's my job to see that they attend, that, thru neglect, they do not become indifferent.

It's your job, and mine, to see that the Church Sunday School is doing its task well, that the Board of Trustees knows its job. It's our job to undergird our way of life with individual integrity, fair-mindedness, and keen awareness of our own total responsibility to such an extent that the complaint department has little on its agenda.

The responsibility of the church as each new member is received ought never to be overlooked. The membership stands to gain in every way by the new disciple's presence. In turn, his success or failure as a Christian may well depend on the church. Its members are its greatest teachers of the purpose of its existence

One of the richest fields for the evangelistic enterprise is the church sunday school. One of its several major purposes is to lead to church membership. When a child is born of Christian parents it is their church's duty to follow a well defined course of procedure that eventually leads that child to Senior church membership. In this act the baptized children's classes, Home Study classes and the church membership class, all lend their efforts along with the sunday school to guide the child's Christian growth. When he reaches the time of decision he is no longer spiritually illiterate and is no longer hazy about the purpose and program of the church, his church.

The weakness of our membership system can be noted in our attitudes towards Christian Stewardship. One phase alone will serve to demonstrate this fact. Time after time it has been pointed out in conversations that the church is not securing even a mi-

nor part of its fair share of financial support. Everywhere one may turn churches of our denomination can be found which would fall into the disasterous class of "Dime Church" (term borrowed from a friend who lives in Tennessee). On the other hand those selfsame poverty-stricken members will invest any day thirty-five cents in a second rate movie which sees fit to trickle back sub-standard pay to one of their number for janitorial services.

Leadership is needed in preaching the undeniable truths of Christian Stewardship to Zion people everywhere. The greater the delay the closer the day of reckoning.

WE'RE MIGHTY WEARY

Elsewhere we have seen fit to borrow from a friend his editorial which appeared recently in a community paper. It is our opinion that more of America should have read his comments and in following out that idea we are passing them on to you. The subject of his magnificent challenge has been accorded recognition not only over national radio hookups but in Newsweek Magazine as well. Jackie Robinson has well stated the attitude of many of us but we wish he would have been able to tell the Congressional committee just how weary we are waiting for enough Christians to become big enough to be Christian.

Race prejudice is not lessening. If it is, then more people are having the privilege of expressing their hatreds. Whether it is the hostility of ordinary laymen or people in authority it is still prejudice. And no matter how you look at things a man with a chest full of legitimate greviances cannot be the fighter for democracy that well-treated citizens are.

There is only one thing we have been unable to understand in the whole matter—why all America can be impatient for loyalty when our future is involved and so eager for "time" in adjusting recognized inequalities.

Reprinted from Ridgewood Herald-News, July 21, 1949

JACKIE ROBINSON AND PAUL ROBESON

The opposing views of Paul Robeson and Jackie Robinson, as highlighted in the current news should be enough to convince the most prejudiced mind that race or class consciousness in this country is more myth than fact.

The most important question to be faced by the policy-makers of this country is: What is responsible for the different viewpoints of these two men From one point of view the two have much in common. Both are exceptional members of the Negro race, endowed by nature with superior talents in their respective artistic fields. Both have reached heights of achievement through supreme personal effort and against odds which those of us who are of the majority cannot possibly understand.

Yet one, out of the bitterness of his soul, espouses the Marxist philosophy as a weapon with which to fight the "Revolution", while the other, with no less provocation, but with supreme spiritual courage, declares his loyalty to the land of his birth—his own land.

Obviously the difference has nothing to do with color or race or environment. The quality that marks the difference between these two men is spiritual and personal. It gives the lie to our predeliction to evaluate human beings on the basis of race or class or group.

The most significant part of Jackie Robinson's testimony before the House Committee on Un-American Activities has not been highlighted in the headlines. "The white people must realize," he said, "that the more a Negro hates Communism, because it opposes democracy, the more he is going to hate any other influence that kills off democracy . . . Negroes were stirred up long before there was a Communist party, and they'll stay stirred up long after the party has disappeared unless Jim Crow has disappeared by then as well."

The white majority of the American people will do well to take this message to heart. Rather than waste our time fighting the Paul Robesons we shall do well to concentrate on the problem of what it is that makes Paul Robesons.

Looking Ahead In Books

PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING

By Charles T. Holman

The Author: Dr. Holman is at present Minister of the Union Church of Guatemala in Guatemala Ciity. He is the author of "Getting Down to Cases" and "Religion and the Healthy Mind."

The Book: For many years Dr. Holman was Professor of Pastoral Duties in the Divinity School of the University of Chicago. From this long and successful experience he has gained a solid and dependable body of psychological knowledge and insight which serves him well in writing the present book. In Psychology and Religiion for Everyday Living Dr. Holman does not deal with the specialized field of abormalities of nervous and mental disorders but with the difficulties met by the normal person. There are chapters, for instance, on "Fear versus Faith," "The Art of Growing Up," "Make Habit Your Ally." Consequently the book meets the needs of a large and growing company of normal but troubled people.

What makes Psychology and Religion for Everyday Living especially valuable to its readers is the large and definite place it gives to the resources of the Christian faith. Religion is not made a footnote to a sociological and psychological study but permeates the whole.

Dr. Holman's writing is direct, clear and understandable. The book is filled with illustrations drawn from actual cases: many of them from the author's own experience. Look for iit in September.

THE REALITY OF THE RELIGIOUS LIFE

By Henry Bett

The Author: Dr. Bett, an English author, has been minister at several Methodist churches. He is the author oof "The Spirit of Methodism" and many other books.

Here is a competent, closely reasoned argument for the reality of miracles and of the supernatural in religious life. The book is as clear and brilliant a statement of the case as can be found. Dr. Bett is engaged on a profound and serious enterprise and he marshals all the logic at his command for an attack on the idea of the "natural law" as an explanation for human events.

He knows the literature of this fascinating subject and has added much careful thought of his own. He leaves the reader with the conviction that there is much in heaven and earth which lies far outside the realm of human knowledge and of natural law.

On the bookshelves in September.

THE PROPHETIC FAITH

By Martin Buber

The Author: Martin Buber was Professor of the History of Religions at Frankfort until 1937. He is now full-time professor at the Hebrew College in Jerusalem. Dr. Buber is the author of "Between Man and Man" and of many other important books.

The Book: Today when the founding of the new state of Israel is arousing widespread interest, it is of the utmost importance to understand the philosophy of great Jewish thinkers like Martin Buber. The Prophetic Faith is a study of the writings of the ancient Hebrew Prophets and the development of prophetic morality especially as it applies to present-day life. There is marked original thought in the book and it will undoubtedly create much discussion.

And admirable translation has been prepared by C. Witton-Davies, Canon of the Cathedral in Jerusalem.

Out in August.

THE TORCH BIBLE COMMENTARIES

General Editors

The Rev. John Marsh Mansfield College Oxford
The Rev. Alan Richardson, The College, Durham
The Rev. R. Gregor Smith, Associate Editor, S. C. M. Press

This new and interesting series is for the thoughtful reader who wished to understand his Bible. These sterling commentaries are not only sound expositions on the various books of the Bible, but they place the emphasis always on the religious and theological meaning of the sacred text.

The findings and views of modern critical scholarship on the text of the Bible have been taken fully into account. Indeed, it is the conviction of the Editors that only on a basis of sound scholarship can the message of the Bible be completely understood. But minute points of language or archaeology or text have not been pushed into the foreground. The reader is constantly reminded that the Bible is more than a quarry for the practice of erudition; that it contains the living message of the living God.

Early volumes in the series will include:

Genesis I-xi, by Alan Richardson
Micah, by John Marsh
St. Mark, by A. M. Hunter
Hebrews, by A. M. Ramsey
Revelation, by R. Preston and A. Hanson

Each book will probably be uniformly priced. Brief descriptions follow of the first two titles which are scheduled for publication this season.

THE GOSPEL TO SAINT MARK — By A. M. Hunter

Here is an admirable popularization of the earliest, simplest and shortest gospel that grew out of the Christian tradition. Scholarly, readable, Professor Hunter's book has a fine religious spirit, and makes full use of modern authorities. The comments are brief, pointed, memorable. The reader will find all essential information on the date, message and meaning of Mark.

Look for this book in **August.**

THE REVELATION OF ST. JOHN THE DIVINE

By R. H. Preston and Anthony Hanson

Revelation is probably that least read and at the same time

the most misunderstood of all the books of the New Testament. This new commentary, with its lucid introduction and able interpretation, brings out the permanent theological meaning behind the categories in which John clothes his thought. It shows, too, how far they are essential to an adequate Christian understanding of God and his purpose as they work out in the history of the world.

On the book shelves in October.

WOMEN IN THE OLD TESTAMENT

Twenty Psychological Portraits

By Norah Lofts

THE AUTHOR: Norah Lofts has written many novels, among them "The Brittle Glass," "Jassy," "To See A Fine Lady."

THE BOOK: Here are portraits of twenty outstanding women of the Old Testament, written in colorful, vivid prose by an author who is a woman herself. These Old Testament women differ sharply from each other. They range from simple women of the desert to magnificent princesses; there are women of practical common sense and women who by their actions have shaped history. Sarah, Hagar, Ruth, Delilah, Jael, and the Queen of Sheba, all these characters stand out in striking contrast, and their adventurous, romantic lives read like fiction.

The women of the Old Testament have never been singled out before as distinct personalities for a treatment of this length and comprehensiveness. Mrs. Lofts has an easy and graphic style which is readable and yet not oversimplified. She has an unusual capacity for making characters stand out in three dimensions as living beings against the vivid background oof their time. This is particularly true in such chapters as the one on Esther which begins with a resume of the history back of the story—the sack of Jerusalem, the carrying off of the Jewish captives, the fall of Babylon and the rise of the Persian empire—and thus the stage is set for the entrance of the queen-to-be.

Th Old Testament, writes Mrs. Lofts, is one of the most magnificent pieces of history in the whole of literature. The thing she most wishes for this book is that people should read the Old Testament and enjoy it for the inspiring and momentous drama that it is.

Out In September

RENEWING THE MIND

By Roger Hazelton

The Author: Roger Hazelton is Professor of the Philosophy of Religion at Andover Newton Theological School. He is the author of "The Root and Flower of Prayer" and "The God We Worship".

The Book: Renewing the Mind is an important and interesting study of the relations between faith and reason. Since World War I there has been a growing cult of the irrational in philosophy; in fact the beginnings of the movement go back long before 1914. And the theories—disparagement of reason, equation of the mind with physical drives — have crept over into theology.

The time has come to ask some very pertinent questions, and Professor Hazelton proceeds to do just this. Christian theology, he believes, is essentially based on faith; but it is faith in search of understanding. Faith cannot exist without understanding, for we are under necessity to love God with our mind as well as with heart and soul.

The author has tried out the material in articles published in journals and in lectures at ministers' conferences. This much needed book will have a wide appeal, and will be used far and near as a text for study It will also be of great interest to ministers and to educated, inquiring laymen.

On the bookstands in October.